restore a dead human body to as great a deg flexibility as it had when living. It is introduce small pinches into the ears, nostrils, and mouth of deceased, and the corpse thus made flexible is p in a tub, 3 feet high, 2] feet in diameter at the top 2 feet at the bottom. Titsingh, President of the I factory for many years, and a man of intelligence high character, declares that he himself witnessed factory for many years, and a man of intelligence and high character, declares that he himself witnessed this operation performed in October, 1783, on the body of a young Dutchman, who had died in the factory at Desima: "I directed the physician to cause the body to be washed, and left all night exposed to the air on a table placed near an open window, in order that it might become completely stiff. Next morning several Japanese, some of the officers of our factory, and myself, went to examine the corpse, which was as hard as a piece of wood. One of the interpreters, named Zenby, drew from his bosem a pocket-book, and took out of it an oblong paper, filled with a coarse powder resembling sand. This was the famous dosia powder. He put a pinch into the ears, another pinch into the mostrila, and a third pinch into the mouth; and presently, whether from the effect of this drug, or of some trick which I could not detect, the arms, which had before been crossed over the breast, dropped of themselves, and in less than 20 minutes by the watch the body recovered all its flexibility." Chemistry is very imperfectly studied, but botany, at least so far as it is connected with the knowledge of simples, is successfully cultivated. In astronomy the Japanese have made considerable progress. Their astronomers are well acquainted with the best European treatizes, which they study in Dutch or in translations from that language. They have excellent telescopes, chronometers, barometers, and thermometers of native workmanship: and good almanace, including the calwhich they study in Dutch or in translations from that language. They have excellent telescopes, chromometers, barometers, and thermometers of native workmanship; and good almanaes, including the calculation of eclipses, are annually published. In the fine arts they have made little progress. Their music is generally disagreeable to European ears, though the people themselves take a passionate delight in it. The use of the samsic or native guitar is an invariable part of female education. In the arts of design and painting they show some taste, though superstition prevents them from studying or accurately representing the human form. In portraits their attention is principally directed to accuracy in the details of costume, and to the general air. The face is never a likeness. Their delineations of flowers, fruits, and birds are exquisitely beautiful.

JAPANESE LITERATURE. JAPANESE LITERATURE.

Their delineations of flowers, fruits, and birds are exquisitely beautiful.

IAPANESE LITERATURE.

Paper began to be used in Japan as early as the seventh century, and printing from engraved wooden blocks in the Chinese manner was introduced about A. D. 1200. Printers and bookselers are numerous, and keep the market well supplied with cheap books, many of them profusely illustrated with woodcuis. Like the Chinese, they print only on one side of the paper. Miako is the chief seat of the book trade, and is eminently a literary city. The people throughout the empire are fond of reading, and education is universal. Public schools are maintained by a tax for the purpose; and by a law which is strictly enforced, every child must be sent to school and be instructed in reading, writing, and some knowledge of the history of the country. The literature of Japan comprises works of all kinds, histories, geographical and other scientific treatises, books on national history, voyages and travels, moral philosophy, dramas, romances, poems, dictionaries, and cyclopedias. A collection of the works of their poets, accompanied by short memoirs, has been made, and almost every Japanese is familiar with the best passages of the principal poets, and fond of quoting them in conversation. Many of their novels are said to be interesting, and to exhibit a higher imagination and more truth to nature than is found in the fletions of other oriental nations. Their dramas, of which the people are passionately fond, are generally founded on national history or tradition, or the exploits, lives, and adventures of Japanese heroes and gods. Some of them are designed to illustrate and enforce moral precepts. Their general tendency is said to be elevating, patriotic, and decorous, though some of them are strongly tainted with the national passion for revenge, and have horrible exhibitions of cruel punishments. The unities are totally disregarded, and the scene spaces of time without much regard to probability. Only two actors are usually upon the

of being the most licentious and degraded class of the population.

IAPANESE RELIGIONS.

There are many religions in Japan. The most recent account of them has been given by a writer in The London Illustrated News in Dec., 1858, and Jan. and March, 1859, who professes to speak from personal observation and from original authority. According to this writer, the ancient religion of the Japanese consisted in the worship of the sun and the elements. The sun is still adored under the form of a bright disk or mirror, to be found in every temple of the Sinto sect. A curious ceremony practiced by the old races in India, and inculcated in the Vedas, called aswamed ha, and emblematic of the immolation of the horse, is still observed in Japan. The horse was anciently considered an emblem of the primeval and universal manifested being, and when this being was identified with the sun the horse became his attendant. We find traces of this belief of the Greek myth of Phaeton and his horses. In Japan Ten Zio Dai Zin, "he who darts out his rays," is honored in a peculiar manner by the presentation of a horse or its emblem at his temple. Every Sinto temple has numerous pictures of these sacred horses suspended on its walls. The sun, then, is the great object of religious veneration among the followers of the Sinto doctrine. The word sinto is equivalent to spirit worship. The Sinto belief supposes the existence of an infinite number of spirits, exercising an influence over the affairs of the world, who are to be propitiated by prayers and the observance of certain rules of conduct, by cleanliness of person and purity and cheerfulness of heart. The chief of these spirits is the sun, and after him the elements. These are called Dai Zin, "great spirits." The inferior spirits, who are very numerons, are chiefly heroes canonized for their worthy deeds or illustrious qualities. The most preminent and popular of these aninor detites is Fatsman, the God of War, who is an apotheosis of the lith Emperor of Japan. He is supposed to have bee "spiritual feachers." They do not form a caste, and have no ordination, no special privileges, or peculiar costume. They are looked upon, however, as one of the highest classes in society. The Sinto religion, the ancient faith of Japan, has been to a great extent supplanted by Buddhism, which has a tendency to absorb a popular belief where it cannot wholly overpower it. It has suproprinted many of the Sinto doctrines, and has become so mixed with Sintoism that the ancient religion has lost much of its distinctive character, and images and Buddhist modes of worship have been introduced into many of its temples. In Japan, Buddha is worshiped either as Nin Rai or as Amida. Nin Rai is a corruption of the Chinese term gu soi, which means literally "thus gone," a contraction of the schuence, "He who has come, perfected his dectrine, and gone forever." The personage referred so is Gaudama. Amida is a contraction of the Sanscrit Amitabha, a fabulous Buddha supposed to preside over the west, but originally a personification of the clement air. The worship of this deity in Japan seems to consistentify in the repetition of the phrase Namaula, that is, Namoo Amida," All honor to Amida." Next to the worship of Nin Rai and Amida is that of Kanon, she goddess of mercy. She is exceedingly honored by the Japanese, and images of her are seen everywhere. She is represented as "one possessing a merciful and compassionate heart," and is therefore always addressed by those in affliction as their patron or friend. She is called the "mother of God," and it is supposed by some European scholurs that her worship originated in an idea of the Virgin Mary carried at an early age from the West through India and China to Japan. Next in order among the Buddhist detices of Japan is Daizo. He presides over the 10 judges of the infernal regions, of whom Jenuna is the chief. He is described as possessing a lement disposition, desirous of resouring mortals from the consequences of sin. His image is placed at the head of graves. Inferior to these a

is no hostility between the different and in a certain sense the Sintoist, the Buddhist the Confucian all profess the same religion.

differ in modes, but agree in essentials. Those who profess one mode do not thereby condem the other. The followers of Sinto have no temples or ritual; they pay supreme homage to Confucius, and religiously venerate the ancestors. Intimately connected with Buddhism the doctrines of Lao-Tze, whose followers are called Yamabusi "hermits." They pretend to magical art, and frequent the recesses of mountains and craggy steeps, whence they come forth to tell fortunes, write charms, and sell amulets. They lead a mysterious life, and admit no one to their secrets except after a tedious and difficult preparation by fasting and a species of severe gymnastic exercises. All sects seem to be tolerated by the Government, and to live in harmony with each other. The authorities of the State appear to be indifferent to mere doctrines so long as the public tranquillity is not disturbed. Soon after the first introduction of Christianity in the tenth century, some of the heathen priests petitioned the Emperor Nobunanga to prohibit the new and foreign faith. The Emperor asked them how many different religions there were in Japan? Howas told there were 35; upon which he remarked: "Where 35 religions are tolerated, we can easily bear with 36; leave the strangers in peace." Moylen, a Dutch official who resided for several years at Nagasaki, says in his "Sketches of the Manners and Customs of Japan:" "Never do we hear of any religious disprte among the Japanese, much less discover that they bear each other any hate on religious grounds. They esteem it, on the contrary, an act of courtesy to visit from time to time each other's gods, and do them reverence. While the koboe sends an embassy to the Sinto temple at Isye, to offer prayers in his name, he assigns at the same time as sum for the erection of temples to Confucius; and the spiritual emperor allows strange gods, imported from Siam or China, to be placed, for the convenience of those who may feel a call to worship them, in the same temples with the Japanese. If it be asked whence th

carric, he is himself an object of worship, and as such he protects equally all those whose object it is to venerate the Deity, the mode of their doing so being indifferent to him.

THE SPIRITUAL EMPEROR.

The most remarkable feature of the religion as well as the government of Japan is the existence of the spiritual emperor, sometimes called the dairi, but whose proper title is the mikado, dairi meaning court or palace, and when applied to the mikado it is an abbreviation of dairi sami, or lord of the palace. He is the embodiment of the idea of an absolute, divinely-commissioned sovereign, the vicegerent of God on earth, and his office sectus to be that of the Dalai Lama or Grand Lama of Thibet. He chaims descent from Sin-Mu, who about 660 B. C. first established a regular Government in Japan. There has been no rocent account of the mikado, and to this day the work of Kämpfer, published in 1728, is the chief source of our knowledge of this spiritual sovereign, as it is on almost all Japanese matters. According to Kämpfer, the mikado is considered so holy that he is not allowed to touch the ground with his feet, but when he goes mywhere is carried on men's shoulders. "Much less will they suffer that he should expose his sacred person to the open air: and the sun is not thought worthy to shine on his head. There is such a holiness ascribed to all parts of the body, that he dares to ent off neither his hair, nor his beard, nor his nails. However, less he should grow too dirty, they may clean him in the night when he is saleep; because they say that what is taken from his body at that time hath been stolen from his, and that such a theft does not prejudice his holiness or dignity. In ancient times he was obliged to sit on the throne for some hours every morning with the Imperial crown on his head, but to sit altogether like a statue, without stirring either hands or feet, head or eyes, nor indeed any part of his body, because by this means it was thought that the could preserve peace and tranquillity in his empire

The civil government of Japan is conducted under a system of ancient laws which are administered with rigor, and adhered to with singular tenacity. No individual in the whole empire, however elevated in rank, a system of ancient laws which are administered with rigor, and adhered to with singular tenacity. No individual in the whole empire, however elevated in rank, is above the law, and those who comply with legal requisitions do not seem to have any reason to dread arbitrary power or capricious tyranny. The actual government, though nominally in the hands of the Tycoon at Yeddo, is in fact conducted by a Council of State, composed of five members of the highest and oldest nobility, appointed by the Tycoon, and assisted by a Minor Council of eight nobles. Under these, in regular and very numerous grades, are functionaries of all kinds, from Ministers of State down to police officers. The imperial crown descends to the eldest son of the Tycoon. There are also in the empire several hundred hereditary princes who are vassels of the Tycoon, but are nominally sovereigns within their own dominions. These great feudatories, however, who are the dessendants of ancient independent princes, are closely watched by the Imperial Council of State, by means of spies and informers; and the administration of every Principality is really conducted, not by the Prince himself, or by ministers of his own choice, but by two sacretaries appointed by the Supreme Connoil, one of whom resides in the Principality and the other at Yeddo, where the family of the absent Secretary is detained as a hostage for his fidelity. As a further check upen the vassal princes, each of them is compelled to reside during every alternate year or half year at Yeddo, and they are kept from accumulating much treasure by having heavy contributions levied upon them. They are so harrassed by surveillance and restraint that they generally seek relief in abdication of their troublesome dignities as soon as they have sons of proper age to succeed them, so that a reigning prince advanced in years is rarely seen in Japan.

SOCIAL ORGANIZATION.

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Every Japanese head of a family is personally responsible for the conduct of his children, servants, and guests, and the whole population is divided into groups of five families, every member of which is responsible for the conduct of the others. No one can change his residence without obtaining a certificate of good conduct from the neighbors he is about to leave, and permission from those among whom he wishes to go. The result of this organization is that a criminal has no hiding place, and consequently very few gobberies, or other crimes are committed. The Japanese people are divided into eight hereditary classes, and each person commonly remains through life in the class in which he is born, though sometimes men are exalted into higher classes by ability or force of character. These classes are, 1, the vassal princes; 2, the nobles under the rank of princes, from whom the officers of State, governors, generals, and other high officials, are selected; 3, the priests of all sects; 4, the soldiers; 5, physicians, government clerks, scribes and subordinate employees of the Government generally; 6, the principal merchants and shopkeepers; 7, retail dealers, petty shopkeepers, nechanics, artisans and artists; 8, the pasantry and day laborers of all kinds. The first four merchants and shopkeepers: 7, retail dealers, petty shopkeepers, nechanics, artisans and artists; 8, the peasantry and day laborers of all kinds. The first four classes constitute the higher orders of Japanese society, and have the privilege of carrying two awords and of wearing a sort of loose petticoat trowsers. Below the last named class there is another, so low that it is not ranked at all among the orders of society, nor even enumerated in the census, which is taken at regular intervals. These are the tanners, curriers, leather cutters, and in short everybody connected in any way with leather. They are the pariahs of Japan, and are compelled to live in detached villages, the space occupied by which is not taken into account in measuring distances on the public roads.

JAPANESE ARMY.

A standing army is maintained by the Imperial Government, amounting, according to the Dutch authorities, to 100,000 foot and 20,000 horse. Each of the vassal princes also maintains a military force, more or less numerous, according to the extent of his domains. These troops are badly disciplined, and know little of the art of war as it is understood by Europeans. Their gannery is unskillful, though they have immense numbers of excellent cannon, and matchlocks, and even bows and arrows are still used by the soldiers. Their recent more extensive intercourse with other nations has, however, led to a change in this respect, and they appear to be adopting the latest improvements in firearms. The military profession is held in the highest esteem, even the private soldiers wearing two swords

in token of nobility, and receiving from the tradin and laboring classes the title of sama, or "my lord.

The Japanese laws are very severe, death being in theory the punishment for almost every offense, though in practise imprisonment and flogging are often substituted. The noble and the peasant, the rich and the poor are punished alike, fines and bail being unknown in Japan. The laws consist of simple and intelligible edicts issued from time to time in the name of the Tycoon, printed copies of which are hung up in public places. There are no lawyers, every man conducting his own case before the magistrate, who gives a summary decision, which is executed without delay. Cases of great importance are referred to the Chief Justice at Miako, or to the Imperial Council at Yeddo. Justice is said to be administered with great purity and with much decorum and solemnity.

The history of Japan, like that of other ancient nations, begins with a mythical period, during which

with much decorum and solemnity.

The history of Japan, like that of other ancient nations, begins with a mythical period, during which gods and goddesses mingled openly in the affairs of men. The authentic annals of the country commence with the reign of Sin Mu, who was at the same time High Priest and Emperor, about 660 B. C. He is said to have civilized the people, and to have established laws and a settled government. For many centuries his posterity reigned, on the throne ha had founded, bearing the title of Mikado, and claiming to rule by divine right and inheritance. They were worshiped as gods upon earth, and long exercised the most absolute power. Women were not excluded from the succession, and in ancient Japanese history there are many famous empresses. The most celebrated of these was the Empress Singokogu, who began her reign in the third century of the Christian era. She conquered Corea, and gave birth to a son who succeeded her, and who was so successful and renowned that at his death he was deified, and is now the Japanese god of war. In this early period a free interthat at his death he was deified, and is now the Ja-panese god of war. In this early period a free inter-course appears to have been carried on with China, from which country about the middle of the sixth cen-tury Buddhism entered Japan, and was extensively spread among the people. Toward the end of the sev-enth century the claims of two brothers to the throne led to a great civil war, which was ended by the de-feat and suicide of the younger.

led to a great civil war, which was ended by the defeat and suicide of the younger.

HISTORY OF JAPAN.

About the end of the eighth century a foreign people, of whom nothing more is known than that they were not Chinese, but natives of some distant country, invaded Japan, and being constantly reënforced from home, maintained hostilities for eighteen years before they were entirely expelled. Between the ninth and twelfth centuries several new religions were introduced by foreign priests, or by Japanese returning from foreign countries. The reign of the Emperor Its \$16 (997-1012)\$ was remarkable for a great epidemic over the whole country, and for the number of learned men whe adoracd the court. In the reign of Go Rei Sen (1046-69) a great rebellion took place in the Province of Osju, which lasted for five years, and is much celebrated in Japanese literature. Another famous rebellion was headed by Kijomori, a prince of the Empero Kon Jei, the autherity of the Mikado began to decline. The vassal princes took advantage of the weakness of the Imperial Government to strengthen their own power, and great confusion ensued.

To remedy these evils, the Court of the Mikado created the office of Siogun, or Commander-in-chief of the army, and appointed to the post Joritomo, one of the most celebrated characters in Japanese history. He was a young soldier of high birth, related to the imperial family, and was successful and ambitious, so that after quelling the turbulence of the great vassals and restoring the authority of the crown, he contrived to concentrate in his own hands the real power of the government, without, however, depriving the Mikado of his nominal rank, dignity, and religious supremacy. The office of Siogun was made hereditary in the family of Joritomo, whose descendants became in fact

of his nominal rank, dignity, and religious supremacy. The office of Siogun was made hereditary in the family of Joritomo, whose descendants became in fact joint Emperors with the Mikado. The Mongols having invaded China in 1260 and conquered the greater part of it, their leader, Kublai Khan, sent envoys to Japan in 1293, and again in 1271 and 1273, summoning the Japanese Government to enter into an alliance with him. The Japanese dismissed the envoys without any answer. The Mongol conqueror, irritated at their insulting indifference to his proposals, sent against them a great fleet and army in 1274, or, according to Marco Polo, in 1284. This expedition landed in Japan, but was defeated, and the army cut to pieces. A still greater expedition was dispatched in 1281, and met a similar end, the Japanese sparing only three of the invaders to carry back to China the news of the fate of the rest. Japan, from that time to the present, had not been molested by invaders.

that time to the present, had not been molested by invaders.

In the sixteenth century civil wars broke out, and a revolution took place, by which Faxiba, a man of extraordinary ability and energy, originally a private soldier, was raised to the supreme command, and became siegun, under the name of Taiko Sama, or Lord Taiko, with the additional title of Tycoon, which is now the appellation commonly given to the Emperor at Yeddo, or lay Emperor. He was the first secular monarch who assumed entirely the absolute control of the empire, some share in the government having been hitherto granted to the mikado, who was now reduced to the condition of a merely nominal monarch. Taiko Sama is regarded by the Japanese as the highest character in their history, at least since the mythical period, and was eminent not only as a warrior and statesman but as a legislator. His laws and policy are to this day observed by the Government of Japan, and have secured to the nation an almost unequaled permanence of peace and prosperity. The turbulence of the vassal princes, who were then only 60 in number, and were consequently individually powerful, was the chief source of the troubles that had afflicted the empire, and Taiko Sama took the decisive step of reducing their forces by dividing each principality into several. This policy, steadfastly carried out by him and his measurement. eral. This policy, steadfastly carried out by him and his successors, has resulted in establishing 604 distinct principalities and lordships, none of which are of suf-ficient magnitude to be formidable to the imperial

ower.
It was during the confusion that preceded the rise of

It was during the confusion that preceded the rise of Taiko Sama that the Europeans began to be connected with the affairs of Japan. The existence of that Empire was first made known to Europeans by the Venetian traveler Marco Polo, who, in his marrative written about 1298, mentions it under the name of Zipangu, a modification of the Shi-pen-kuo of the Chinese, from whom he obtained his information. He says: "Its iffinition in the properties of the chinese, from whom he obtained his information. He says: "Its iffinition is the worship of idels. They are independent of any foreign power, and governed only by their own kings. They have gold in the greatest abundance, its sources being inexhaustible; but as the King does not allow of its being exported, few merchants visit the country, nor is it frequented by much shipping from other parts." The Portuguese, after Vasco da Gama had doubled the Cape of Good Hope in 1497, rapidly extended their discoveries and conquests in Southern Asia. In 1542 three Portuguese sailors, who had deserted their ship and taken possession of a Chinese junk, were driven by storms upon the ceast of Japan, and to them is ascribed its European discovery.

About three years later, a Portuguese adventurer, Fernam Mendez Pinto (whose name was for a long period a synosym for liar, but whose veracity has been reëstablished by modern criticism), while cruising with some companions of his own nation in the vessel of a Chinese pirate, was driven by foul weather into a harbor in one of the smaller Japan islands. He was well received, and carried back to the Portuguese set-

of a Chinese pirate, was driven by foul weather into a harbor in one of the smaller Japan islands. He was well received, and carried back to the Portuguese settlements in China such a report of the riches and magnificence of Japan that great numbers of traders and adventurers flocked thither, and an active commerce soon sprang up. Missionaries speedily followed the merchants, and in 1549 Japan was visited by the celebrated "Apostle of the Indies," St. Francis Xavier. Both merchants and missionaries were favorably received, and while the one class found a ready and most profitable market for their goods, the other rapidly

Both merchants and missionaries were favorably received, and while the one class found a ready and most profitable market for their goods, the other rapidly converted vast numbers of the natives to Christianity. Three of the most powerful of the Japanese nobles, the Princes of Bungo, Avima, and Omara, were among the converts. In 1582 the Japanese Christians sent an embassy with letters and presents to Rome to do honor to the Pope, and assure him of their submission to the Church. In the two years which followed their return (1591-'2!) it is said that 12,000 Japanese were converted and baptized.

Tempted by the success of the Portuguese, the Dutch East India Company in 1598 dispatched five merchant vessels to Japan, one of which reached it in 1600. In 1609 other Dutch ships arrived, and were well received by the Japanese, who conceded to them the port of Firando for a factory or settlement, with considerable privileges. Before the arrival of the Dutch, who were then at war with Portugal, the Japanese Government had become distrustful of the Portuguese, whose astonishing success made them haughty and disdainful of the feelings and prejudices of the natives. Portugal was at that time united with Spain, and a Spaniard, when asked by Taiko Sama: "How is it that your King has managed to possess himself of half the world I" indiscreetly answered: "He sends prices to win the people; his troops then are sent to join the mative Christians, and the conquest is easy." This answer, it is said, made a deep impression on the Japanese Government.

In 1857, Taiko issned an edict for the banishment of

In 1857, Taiko issued an edict for the banishment of the missionaries; the edict was renewed by the successor in 1595, and in 1597 twenty-three priests were put to death in one day at Nagasaki. The Christians on their part took no measures to pacify the Government, but defied it, and began to overthrow the idols and pull down heathen temples. This led to dreadful persecutions in 1612 and 1614, when many of the Japanese converts were put to death, their churches and schools destroyed, and their faith declared infamous and rebellious. The Portuguese traders were no longer allowed free necess to the country, but were confined to the Island of Desimis, at Nagasaki. In In 1857, Taiko issued an edict for the banishment o

16t2, a frightful massacre of native Christians took place in the neighborhood of Nagasaki, and horribic ortures, endured with heroic constancy, were inflicted on multitudes, in the vain effort to make them recent. In 16t7 is was discovered by the Japanese Government that the native Christians, driven to despair by crescution, had entered into a complracy with the Portuguese and Spaniards to overthrow the Imperial throne. The persecutions were renewed with increased rigor. Edicts were issued banishing the Portuguese were from Japan, and prohibiting any Japanese, or Japanese ship or beat from quitting the country, under the severest penalties. By the close of 16t9 the Portuguese were entirely expelled, and their trade transferred to the Dutch, who, as enemies to the Portuguese by the Japanese in their condemnation. In 1640 the oppressed native Christians rose in open rebellion in the Province of Simabaru. They seused a fordided place, made a long and gallant stand against the Imperial troops, and were at length subdued only by the artillery and military science of the Dutch, who were either persuaded or compelled by the Japanese to different to the number of many thousands, put to death.

In the next year the Dutch were ordered to quit thir factory at Firmado, and take up their residence, under very rigid inspection, in the island of Destina, at Xugasaki. There they remained for more than two centuries in the undisturbed monopoly of the entire European trade of Japan, notwithstanding occasional efferts of the Russians and English to obtain interconse with the secluded empire. These efforts were residuely repulsed, and led in one case to the imprisonment for two vears in Japan of the Russian Capticolowini and several of his companions.

In 1852, the United States Government, in consequence of comiliants made to it that American seamen were done to the control of Japan had been harshly treated by the anthorities of that country, dispatched an expedition under the communion of Commodore M. C. Perry, who was instruc

FROM ARIZONA.

Correspondence of The St. Louis Republican.

MESILLA, A. T., May 31, 1860. Mr. Sherrod Hunter, residing upon the Minbres sent an express in this morning, with the news that a party of 400 Apache warriors had attacked the settlements upon that stream on the morning of the 29th. There were mustered some thirty Americans and Mexicans, who defended the settlement as well as might be. The fight was a desperate one, six Americans being killed and five Mexicans, beside eight being badly wounded. It is impossible to tell the number o killed and wounded among the Indians; it is supposed to be frem twenty to thirty. These Indians are mostly well armed with rifles, and many of them have Colt's Navy revolvers, beside being well mounted. Fortunately all the American women and children had arrived in Mesilla two days before this fight came off. Upon the express reporting this ne ws. Gov. Owings immediately communicated the facts to Lieut. Lazelle, commanding Fort Fillmore, who sent word over that party of 400 Apache warriors had attacked the settle-

Upon the express reporting this news, Gov. Owings immediately communicated the facts to Lieut. Lazelle, commanding Fort Fillmore, who sent word over that he was powerless, there being but ten men on duty in the fort, and not a single animal.

Immediately upon receipt of this answer, fifteen of our most prominent citizens (all that could procure horses) volunteered to go to the assistance of the persons upon the Mimbres. They started this morning, under command of Col. S. J. Jones (ex-Sheriff Jones of Kansas); they will probably reach the Mimbres tomorrow morning, when we may expect to hear more news. The expressman who started with the intelligence was attacked near Cook's Springs by the Indians, and badly wounded with two arrows, but succeeded in reaching the mail station at the Spring, when one of the employees of the Company started with the dispatch, and succeeded in safely bringing it in. The copper mines are fast being abandoned; also the gold diggings. It seems as though the Indians had determined to wreak their long-delayed vengeance at once: they are continually stealing steck from the valley, and have left our "rancheros" nearly destitute of cattle and mules. The Overland are doubling their men at the different stations, and fortifying themselves as best they can. This disturbance, it is feared, will end in eventually breaking up our only military post in the valley (and, in fact, in this part of the Territory), placed more men there, better prepared to pursue and punish these Indians. Had this been done, much valuable life had been saved, and much property, now lost, rescued.

A CARD FROM MR. STOUT. TO THE PUBLIC.

The Special and General Term of the Supreme Cour

in this district have decided that my removal from the office of Chamberlain was legal, and that I have no right to review the action of the Mayor and Aldermen in making such removal.

Four judges having thus concurred in a view of the

law opposite to that which my counsel adopted, it seems to me that I am not called upon to litigate the question further, and I therefore submit to the judgment against me. I had no ambition to retain the office from which I

have been arbitrarily and unjustly ejected, if it was to be retained only in violation of the law, and my official outh, by using the public moneys; but I determined that I would never recognize such a removal a lawful until it had been judicially sanctioned.

I regret that the important departments of the City Government are thus held to be under the absolute and unreviewable control of the Mayer and nine Aldermen. although their acts may be shown to be unreasonable and unjust; but I shall not regret my being the first victim of despotic power if this community be from this event admonished that it is necessary for them to feel an interest and exert an influence in securing to our great city a Charter or Government more just and useful than that under which we now live.

Mr. Platt, the new Chamberlain, was not in the city, and could not, consequently, take immediate charge of the public moneys. The Controller, therefore, refused to accept Mr. Stout's resignation, which he had tendered, until Mr. Platt had returned; and a telegram was immediately transmitted to Albany, where Mr. Platt was in attendance upon the litigation about to proceed before the Court of Appeals, notifying him that he should return to the city and assume the powers of office and the care of the city's money, at as

early an hour as possible to-day.

The appointment of the Chamberlain's clerks resta with Controller Haws. Already there have been numerous applications for positions under Mr. Platt.

CITY ITEMS.

Mr. John R. Page of Sennett, N. Y., well known a a cattle delineator, and to some extent as a breeder of short-horns, advises us of his intention to present to the Commissioners of the Central Park next Fall several pairs of the large black ducks which he has for some years past been breeding. They are obtained by crossing upon the wild duck of the lakes, and are said to have extend the said have great size, but none of the fishy flavor of the wild bave great size, but none of the fishy flavor of the wind bird. The plumage of the female is quite black, but the male has brilliant green wing tips, and a spotton the head. No doubt other presents of a similar character will be made by private individuals from time to time, and in the course of a few years we may reasonably expect to see on the ponds of the beautiful Park aquatic birds from other countries. If a few pairs of American deer, and some other of our native animals, could be placed in paddocks in the Park, they would be a source of much interest and gratification to the thousands of visitors who there congregate.

THE TOMBS LIBRARY. - Some time since, Mr. Sutton the Warden of the Tombs, commenced forming a library for the benefit of the prisoners under his charge. The library was commenced with about 200 volumes, which were presented by Mrs. H. H. Starr of this city; the same lady has since contributed a number of volumes, so that, with the other donations, the library now numbers between 400 and 500 volumes. The volumes comprise religious books, books of travel, history, etc. and are in great demand by the prisoners.

Mr. Dayton, No. 36 Howard street, has publishe "The Republican Campaign Songster, edited by W. H. Burleigh." Mr. Burleigh is well known for his spirited Republican songs, which have created much enthusiasm at great gatherings of people. The little work of 72 pages is worthy the attention of clubs, &c.

COMPLAINING OF HER FATHER .- On Thursday morn ing a policeman entered the Jefferson Market Police Court, having in charge a brutal looking Irishman. The man's appearance was rough and filthy, as if he had been drunk for weeks. His hair hung in matted locks about his forehead and eyes, his face was bloody and still bleeding from several little cuts received in some drunken brawl. Accompanying the officer and the prisoner, was a pretty looking girl, about 19 years of age. She was plainly, but neatly dressed, her whole appearance was prepossessing, while honesty and truth were stamped in every line of her features. The prisoner was placed in the box, to await his regular turn for examination, and the young girl took her seat among the crowd of men and women, who were in attendance as witnesses and spectators. The Magistrate soon noticed the young woman, and being struck by her look of distress, and her apparent uneasiness at the situation in which she was placed, he atonce called her to him and inquired the nature of her business. and still bleeding from several little cuts received her to him and inquired the nature of her business She told him her story, while the tears stole down her cheeks, and her sobs nearly choked her utterance. Her name was Margaret Rooney, and the brutal looking prisoner was her father. She was born in New-York, and had lived with her parents until about a year ago, when she left them, and went out to service. Previous to leaving her home her father had become very intemperate, and often abused his wife and children. Finally, her mother took to drink also, and at last both the parents became so depraved that they kept drunk nearly all the time When they would become partially sober, it was only to quarrel and fight, and abuse the children, of whom there were four—Margaret being the oldest. The parents had owned a little property—a few hundred parents had owned a little property—a few hundred dollars' worth—but this was soon exchanged for drink. When that was all gone, the household goods, clothing, and every article of comfort possessed by the family, were sent a piece at a time to the pawn-shop, and its equivalent in whisky obtained. In this way they went on—drinking, quarreling, fighting, and abusing their children—till everything of value had passed down their throats in the shape of rum. Then the father and mother, in their drunken depravity, called upon Margaret to find them money, more money, and more rum. They said the way was clear enough—less attractive girls than she were walking the streets in gay attire, had plenty of money, and lived in luxurious ease. Why should not she? Why not sell her body and soul to give them drink? Up to this time, Martin that the street was the said indicated that garet had borne with every abuse and indignity that had been heaped upon her for the sake of the two little brothers and a sister, whom she felt bound to protect; but this proposition, coming as it did from bose who should have guarded her innocence from all evil, and being insisted upon by them with threats and curses, determined her to run away. So one day, when her father and mother had drunk and fought hemselves into a state of insensibility, after havin beaten her for persisting in refusing to accede to their wishes, she stole out of the house and left her home forever. It was not long before she obtained a good uation with a lady who treated her kindly, and gave her every encouragement to do well. After having worked there a short time, she took up her wages and went to her old home to do something for her brothers and sister. She tried to leave them the few articles she had brought for them without seeing her parents but just as she was leaving the house she end her father. It was impossible to avoid him, and an angry scene ensued; he attempted to detain her, but she finally eluded him and ran away as fast as she could. He followed her at a distance until he saw her enter the house where she lived. That night, about midnight, he returned to the house with several equally depraved companions, for the purpose of ab-

ducting her. Ascending the steps, he rang the bell, and Margaret shortly appeared at the door in answer to the summons. He seized her rudely, and violently dragged her to the sidewalk, where she was surrounded by the other ruffians. They attempted to hurry her away, but her screams brought to her assistance a policeman who was in the vi-cinity. At sight of him the father and his friends ran off, while Margaret reentered the house. Two days after, in the early morning, Margaret was sweeping the walk, when her father again rushed upon her, and attempted to carry her off. Again the same policeman came to her aid, and this time succeeded in arresting the unnatural father after a severe struggle. Margaret did not like to have him locked up, and so entreated the officer to let him go; but as the drunken brute persisted in threatening and cursing her, the officer refused to release his prisoner, and finally induced Margaret to accompany him to Court. And now she begged the Magistrate to protect her and do something for her brothers and sister. She said that since she left home the little boys had been driven into the street by their father, who forced them to steal whatever they could. When they brought any article home, he would take it to a pawn-shop, get what he could for it, and buy run for himself and wife. In this way he was forcing the little boys to ecome thieves, and she begged they might be taken are of. The brutal father, who was thus striving to was live upon the crimes and prostitution of his children. was live upon the crimes and prostution of inscandren, immediately committed to prison, while the officer was dispatched in search of the other children. He soon returned with all three—two bright-looking boys, the eldest about 12 years old, and a little girl of ave years. They were sent to the Juvenile Asylum, whence they will soon be sent to the Far West, to be reared in habits of honesty any industry. Margaret, still weeping, took an affectionate leave of her brothers and sisters, and, after thanking the Magistrate for his kindness and good advice, returned to her situation, happy in the thought that she had escaped the persecution of her father and the prospect of a life of shame.

ARREST OF A CONDEMNED FUGITIVE MURDERER. Yesterday morning, Capt. Seaman of the Fourth Ward arrested an Italian, named Francisco Dominick Mayo, who is alleged to be a fugitive murderer from New-Orleans. The story goes that, in the Fall of 1857, Mayo became enamored of and finally married a housekeeper who was in the service of a Catholic prinst. The priest, being desirous to see his housekeeper fairly

busizes. The time for payment came around, in Mayo was not ready with the money. The priest came anxious for his money, and pressed the matter closely, to the great anxoyance of Mayo. But nally the community were startled one morning by discovery that the priest had been murdered in his feed Great excitement followed, and the police were active in their endeavors to arrost the perpetrators of the deed. They finally arrested thirteen men, Mayo being one of them, on suspicion of being implicated in the murder, and they were all put on trial. The evidence showed conclusively that Mayo was the main instigates of the bloody deed, but the prisoners were all found guilty, and sentenced to be executed at different times, three at a time. Three of them were executed, but on the second day of execution, when three more were settled in life, loaned Mayo a sum of money to go is three at a time. Three of them were executed, but on the second day of execution, when three more were to have been bung, the entire ten broke jail and escaped. Mayo was traced to Galveston, Texas, but managed to elude the officers. The others have never been heard of. Information was received here a few days since that Mayo was in this city, and Capt. Seaman instituted the search which led to bis arrest yesterday. He was about sailing for a foreign port, as one of the ship's crew. The prisoner denies his identity, but two por-sons who have seen him declare that he is the man. He will be sent to New-Orleans immediately for iden-tification.

OUR CITY FATHERS ON THEIR MUSICIE.—Father Alderman Barry and Father Alderman Bagley gave a little sperring exhibition at Jenes's Wood on Thursday afternoon. Neither was in good condition, not having been in regular training for some time, and both were too full of lager to warrant much sport. They met by chance in the bar-room of Summer's Hotal, where they soon engaged in a comfortable private quarrel. After considerable lingual sparring, everything seemed in readiness for the fight to commence. Time was called by Father Bagley telling Father Barry that he lied. At the word both came up to scratch, as steadily as possible under the pressure of the lager they had on board. Father Barry ied off with his "right duke," catching Father Bargley on the "right peeper," which instantly went into mourning. "right peeper," which instantly went into mour and began to shut out the daylight. Father B bored manfully to throw the ether. Father bored manfully to throw the ether. Father Barry's hair became entangled about Father Bagley's fingers, and the basement of Father Bagley's pantaloons from to Father Barry's right manley. The rules of the P. R. were ignored, and scratching, biting, kicking, gonging and clawing became the order of the fight. At this exciting moment, when it was undecided whether Father Barry would suffer a "rape of the whether Father Barry would suffer a "rape of the lock," or whether Father Bagley's pantaloons would be "untimely ripped," the cry of "police" was raised. Sergeant Van Brunt of the Nineteenth Precinct was seen bearing down upon the combatants. He instantly broke in the ring and pulled the men apart, by which operation Father Barry was forced to present his edversary a lock of his hair. This ended the first round; the men were taken to their respective corners, an neither being disposed to come to time for the secon round, the battle was decided to be a draw. Neither being willing to prefer a charge against the other neither was arrested. Father Bagley showed the most punishment, his left "ogle" being about the color of a slice of ham. Both the men expressed great anx

of a slice of ham. Both the men expressed great anxiety lest there should be a stray reporter on the ground who would print the particulars of their encounter.

After this scientific brush, one of our literary Fathers, Eugene Shine, a shining light in the Board of Education, attempted to get up a little fight on his own account. A Catholic priest, named Father Mooney, became odious in his sight, and Eugene vainly endeavored to punch his head. Sergeant Van Brunt, being a temperance man, objected to the punch, and the Rev. Father's head was not molested. So ended the day's sport. We understand that Aldermanic pugilists are to give exhibitions every day during the visit of the Japanese. Japanese.

THE TOMBS "REVOLVERS."-Agreeable to the or ders issued by the Department of Public Chari-ties and Corrections, the prisoners committed to the Tombs for ten days—and who are designated as "re-volvers" from the fact of their returning to prison al-most as soon as released—are now sent to the Work-House. The following table shows the names of those zent up yesterday, their occupation, the offense committed, and the number of times previously in prison

Name.	Offense.	Occupation. commit
Patrick Keenan	Intexication	Laborer 3
Felix McCarty	.Intoxication	Laborer 3
Michael Cerroll	.Intoxication	Laborer 6
Walter Gray Thomas Brady	Disorderly conduc	t Laborer 2
Thomas Brady	Intoxication	Laborer 2
Henry Leitcher	Intoxication	Laborer 2
William Lowe	Intoxication	Tailor 4
James Winkey	Intexication	Laborer 3
Frederick Jury	Intoxication	Clerk 3
Margaret Herbert Eliza Mountjoy	Intoxication	Servint
Mary Smith	Intoxication	Servant
Eliza Roberts	Intoxication	Servant
Files Donabue	Intextestion	Beryant
Ellen Silvey	Intoxication	C
Catharine Maley	Intoxication	Servant
Mary Farrell	Interiories	Servent 10
Mary Pared	Interiories	Servant13
Mary Willion	Intoxication	Prostitute 6
Mary A. White Susan Morgan	Intoxication	Servant 3
Ann Connor	Interication	Servant 20
Ellan Mallanald	Interiontion	Prostitute 2
Dalla Stanton	Interiestion	Prostitute12
Charlotte Kibbs	Intoxication	Prostatute B
Mary Carson.	Interication	Servant
Ann Flood	Intoxication	Servant 3
Ann Monroe	Intoxication	Servant 8
Thomas Riley	Intoxication	Laborer \$
Patrick Brown	Intexication	Laborer 38
Eunice Hawkins	Intoxication	Servant10
Catharine Moweri	Intexication	Servant 2
Mary Smith	Intexication	Prostitute 4
Ann Randolph	Disorderly conduct	Prostitute E
Mary Snyder	Intoxication	Prostitute 4
		hat the women ha

a greater affection for the Tombs than the male prisa greater affection for the Tombs than the tante pra-soners. Nearly all the women state that they are servants, when they are well-known prostitutes, but hope, by pleading a steady and respectable situation, to be set at liberty at once. The sending of these "re-volvers" to the Work-House, where they will be obliged to serve their time at hard labor, will un-doubtedly speedily diminish the number, and the fre-quency of their visits.

ANNIVERSARY OF THE "MARINERS' FAMILY INDUS-TRIAL SOCIETY OF NEW-YORK."—About 400 ladies and gentlemen visited the asylum of this Society on the occasion of its sixteenth anniversary on Thursday. Leaving the city by the Staten Island Ferry at 2 o clock, this large company, composed chiefly of the families of seamen and their friends, were landed at the Vanderbilt Wharf, about one mile below the late Quarantine, and but a few minutes walk from the asylum. The meeting was held in the open air, upon the green in front of the massive brick edifice, which forms a beautiful and comfortable home for about 40 of the infirm and aged mothers, widows, and daughters of the men of the sea. Richard J. Thorne, equ., President of the Equitable Insurance Company of Wall street occupied the chair. This gentleman is one of the Board of Coansellors of the Society, and takes a deep and hearty interest in its objects and its labora. After the singing of a hymm, prayer was offered by lithe venerable Father Bonhm of Staten Island, a veteran (sospel preacher of the M. E. Church, now more than four score years of age. The first speaker, the Rev. Mr. Huntington, the chaplain of the Episcopal Bethel Church for Seamen, at the foot of Pike street, N. Y., was then introduced. His address, of about tifteen minutes, enchained all present. It was an eloquent tribute to the noble band of ladies by whose self-denying struggles so vast an amount of good is being accomplished among the suffering families of seamen. After the singing of another hymm, Mr. Corning of New-York delivered an address. He expressed very earnestly his cordial appreciation of the work of the laxury of deing good, and of living for others, in contrast with the miserable selfshness which rejoices only in adding dollars to dollars, wrang from the hard earnings of the starving poor. The next speaker was Capt. Hart, Superintendent of the Seamans Retrent. The Captain's speech put everybody in good hunor. His illustrations and anecdotes characteristically told, shook the sides of old and young alike. After another hymn, and a few remarks by Mr. Thorne, the benediction was pronounced by the Key. T. H. Skinner of the Regress of the starving poor. The next speaker was Capt. Hart, Superintendent of the Seamans Retreat. The Ca o'clock, this large company, composed chiefly of the families of seamen and their friends, were landed at